

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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From the Evangelical Magazine.

A SERMON.

Delivered before the New-York State Convention of Universalists, at Utica, May, 1834, at the ordination of Messrs. Marvin, Whitney, and Andrews.

BY REV. I. D. WILLIAMSON.

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit."—2 Tim. ii. 14.

It has been observed by the most eminent men, that we are more often bigoted in favor of opinions that are of no consequence, than those which are really important. So far as I am capable of judging, the remark is just and true. All men love their opinions, and there are few who have not some peculiarities of sentiment which are exclusively their own. With these they are sure to be deeply in love, and are willing to make any sacrifice in their defence. Let a man, for instance, invent some new and fanciful exposition of a figurative expression in the Sacred Volume, and in a majority of cases, you will find him more tenacious upon that point than any other in theology. He will display more zeal, and manifest more feeling in the defence of that unimportant exposition of a single phrase, than he would be likely to exhibit in a case which involved even the existence of a God. Hence it has happened that a great share of the controversies that have been carried on, in the Christian church, have been about doctrines, the truth or falsity of which, was of no consequence to the world. We turn over the pages of ecclesiastical history and find them stained with blood. Controversies have agitated nations and caused the church to tremble to its centre. The fire of persecution has illuminated the darkness of midnight, and the earth has been filled with widows and orphans. When we ask the cause of all this tumult and blood, war and commotion, we are answered with the humiliating fact, that it all originated in dust and vanity. The doctrines, in defence of which hostile armies took the field, and war's shrill clarion sounded most loudly, were absolutely lighter than "a puff of empty air."

Some foolish dream, some whimsical vagary of the imagination, has been the bone of contention, that has caused man to forget his brother, and cease to be the friend of man.

So conspicuously is the fact revealed in the history of the world, that credulity itself almost staggers to believe the report. The ridiculous fooleries that have engaged the attention of the Christian world, the phantoms and shadows that men have been chasing for eighteen centuries past, are almost enough to make one blush to acknowledge affinity to the actors in such childish scenes. At times we may see, as we look backward on the history of man, the whole world in commotion; sage councils of bishops, priests, and cardinals are assembling from distant lands, and nations are convulsed, as with the throes of dissolution. We inquire the cause, and we find it in some foolish dream, about which the veriest child ought to be ashamed to contend.

Thus, as an instance in point, the fifth General Council, at Constantinople, in the year 553, exhibits a sharp contention, between the dignitaries, both of the State and the Church, upon the mighty question, whether the bodies of men in the resurrection would stand erect or be round like a ball? Some obstinate heretic had taught that the future body would be round. The Council took up the subject, and after giving it as candid and sober examination, as its great importance demanded, and their own wrath would allow, came to the following conclusion. "Whoever says or thinks, that the bodies of men in the resurrection, are to be of a round, globular form, or whoever will not acknowledge that mankind are to rise in an erect posture, let him be ANATHEMATIZED."

Similar to this were the ancient and ridiculous controversies about angels. Whether they could pass from one place to another without going through the intermediate space between the two? Whether numbers of them might not stand upon a needle's point without jostling each other? These were questions of such vast importance, as to enlist the most acrimonious feelings, and produce the most angry debates. The disputants arrayed themselves on the one side and the other, and engaged in the contro-

sy with all the zeal that might have been expected in a case where the whole temple of Christianity was concerned.

Nor are the ancients alone in this species of folly and wickedness. If we leave these more ancient days and come down to the time of the reformation, we shall find men equally eager in pursuit of trifles scarcely more valuable. The questions, whether a mass of bread over which a priest has said a prayer, became really and truly the body of Christ, and a goblet of wine his blood? and if so, whether the bread and wine were changed, or made anew of other substances? were among the most prominent topics of dispute, among the adverse parties of that era.

About these days, we shall find the great reformer Calvin contending with Servetus about the mysterious riddle of the Trinity; and because the heretic could not allow, that there are one, and one three, the pious reformer becomes so enraged as to procure the death of his antagonist.

All these things illustrate the position with which I opened my discourse; that men are most bigoted in favor of things, which are in themselves of no consequence to the world. I think it would not be presuming too much, to say that the apostle had his eye upon this feature of humanity when he wrote the language of the text. Young Timothy was his son in the faith, and in the inexperience of youth was exposed to all those temptations from within and dangers without that thronged around the early propagators of Christianity. The apostle being aware that men were disposed to contend about trifles, laid down before him the important doctrines of the cross, and in the dignity of his grey hairs, commanded his son to put the people in remembrance of these, charging them at the same time not to strive about words to no profit.

I have bestowed a hasty glance upon some of the controversies which have been held about words to no profit, designed to show that men in all ages have departed widely from the spirit of the text. I remember what shadows men have followed; I reflect that nations have been writhed in blood and cities wrapped in fire, by a misguided zeal for unmeaning words, and I can but feel that the caution of the text has claims upon our serious and devout attention. The consequences of a neglect of this caution, have been deleterious in the extreme, and the object of my discourse shall be to caution you against the evil, by laying before you in as plain a manner as possible, the undisputed fact, that we are too unmindful of the text, and that many even now strive more about words to no profit, than about things that they ought always to remember. In pursuit of this object I shall

I. Notice the things of which the people should be put in remembrance; and

II. Show that these things are neglected in strife about words to no profit.

I. The first thing of which Paul would have his son remind the people, was the doctrine of the resurrection from the dead. In the preceding context, he holds the following language: "Consider what I say and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David, was raised from the dead according to my gospel." Here you see the apostle advancing the doctrine of the resurrection, charging Timothy to consider what he says, and enjoining it upon him to remember, and by no means forget, that Christ Jesus had risen from the dead. This is one thing of which he is charged in the text to put the people in remembrance.

The next point was the faithfulness of Christ in the work which God gave him to perform. "If we believe not, yet he abideth faithful; he cannot deny himself." Here you see the apostle insisting upon it, that though we believe not on Christ, yet he will remain faithful in all things. The work which God gave him to do, he will most certainly perform; and all our unbelief and hardness of heart can never induce him to abandon the work of raising a sinful world to immortal purity, holiness, and bliss. "Christ was raised from the dead, and though we believe not, yet he abideth faithful."

Of these things put the people in remembrance, charging them before the Lord, that they strive not about words to no profit. These things were regarded, not only by Paul, but by all the primitive believers of the Gospel as matters of the first importance. "I delivered unto you (says the apostle) first of all, that which I also received, that Jesus was crucified and that he rose from the dead according to the Scriptures." So also the other apostles are reported in the Acts of the apostles as going through every city and village preaching "Jesus and the resurrection." Whenever they proclaimed rectitude. Whenever they spoke to Jew or the word, whether they spoke to Jew or Greek, Scythian or Barbarian, Jesus and the resurrection was the commencement and the end of their teachings. That Jesus was the Christ, able and faithful in the performance of the work of man's salvation, was the scope and drift of all their doctrinal discussions of the word of truth. Paul even goes so far in his letter to the Corinthians, as to make the doctrine of

the resurrection of Christ alone, the foundation stone upon which the whole superstructure of Christianity rested for support. "If Christ be not risen, your faith is vain—our preaching also is vain." Here you have the plain assertion, that if Christ had not risen from the dead, their faith in him was but an idle dream, and all their hopes of salvation by him must perish in a moment.

If, then, such was the importance of the doctrine, you will see at once, how necessary it was that the people should be taught to remember it constantly. On this and on the fact of Christ's faithfulness rested all their hopes of future life and joy. "Other foundation can no man lay than that which is laid in Zion, Jesus Christ himself being the chief corner stone." If a man die shall he live again? is a question that can be answered by no voice but that which was heard in triumph at the resurrection of Christ. Let but that voice be hushed in silence, and universal humanity is annihilated. Darkness and eternal night must brood in awful grandeur over the land where death reigns in gorgon terrors clad, and every beacon light that human wisdom may attempt to raise upon the mountains the other side the dark waters of Jordan, will prove at last but an ignis fatuus which "leads to bewilder, and dazes to blind." These remarks shall suffice upon the first part of our subject. I pass to show,

II. That these things are neglected in strife about words to no profit.

When we look about upon the Christian world at the present day, we see it a scene of strife and contention. It is true that no words are raised, nor are our controversies, as formerly, decided by "infallible artillery." Still there is much of controversy to engage our attention, and we have to lament that angry words and acrimonious feelings are too often the result. It will be necessary for me in this department of my subject, to advert to some of the more prominent topics of dispute in this country, and show you that they are but words which cannot profit. I note,

1. The controversy upon the subject of the Trinity.

The idea that there are three persons in one God, each separate and distinct, and all equal in power and glory—that the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God, is absurd and childish enough, in all conscience; but for the life of me I cannot see anything in it so very important, that men need spend their lives in quarrelling about it. Yet, my hearers, it is a fact that there are many, who profess to be wise men, who are engaged with all their powers in strife about the puzzle of a unity in trinity and trinity in unity. In my humble opinion, time and talent would be much better employed in searching out the character of God, and his purposes, than in striving about the mysterious word trinity. Unity of purpose and character, is much more important than unity of person. If God is a merciless tyrant, what care I whether he exists in one person or three? True, if we must have cruel Gods, then the less of them the better; but if we must have all the tyranny and cruelty of the Trinitarian's three Gods, sublimated in the Unitarian's one God, I would give but little for my choice. If I am destined in the counsel of Heaven to be burned in the flames of hell forever, or to sleep in the shades of eternal night, what care I whether the horrid decree is to be carried into effect by a trinity or a unity of Gods? Methinks the scorching fires of the furnace would be no more comfortable from the reflection that they are kindled by the breath of one God only. Nor can I conceive that the slumbers of the gulph of oblivion would be a fraction more profound in one case than the other.

With this view of the subject, I can but regard it as a circumstance most deeply to be lamented, that so much time and talent should be spent in strife about words to no profit. In New-England you will find a whole denomination with a college at their head, engaged in controversy upon the mysterious word "trinity." To this point their labors seem directed, to the almost entire neglect of the great questions of God's character and the prospects of man in another world. They insist upon it, and very correctly, that there is one, and but one supreme and eternal God, and that he exists not in three, but one person. But whether that God is a tyrant or a father, a friend or an enemy, they do not inquire. While all their learning and talents are called into requisition, to show that three are more than one, and one less than three, the great question whether man is to sleep in eternal silence in the grave, or whether God designs to bless him with eternal life, or curse him with endless woe, is passed in silence. While they insist that Christ is not the eternal God, the question whether he will be faithful to perform the work for which he came into the world, is neglected or forgotten. I think not say that men ought not to think upon these subjects, for "there is a time for every purpose, and a season for every work under the sun." When a

man can find nothing more important to engage his attention, he may, if he chooses, exercise his ingenuity in proving what every man of common sense ought to know, that three Gods are more than one God. But as long as the character of God is vilely traduced, and foul calumny heaped upon his adorable name, as long as earth's trembling hopes are annihilated by the breath of error, it behooves us to be engaged upon subjects that can have an influence upon our hopes and our hearts. I charge you, then, my brethren, as in duty bound, that ye cease this vain strife about words.—down with these gaudy trifles, and point the eye of faith to the Redeemer, and through him to that better land, where the wicked cease from troubling and the weary are at rest. If ye must strive about anything, pray let it be something that will do the world some good. I notice,

2. The controversy upon the doctrines of foreknowledge and foreordination.

In the days of our puritan fathers it was believed, that God had foreordained all things; and that "from before the foundation of the world, he absolutely and unconditionally, elected a certain number of the fallen race of Adam to be redeemed and everlastingly saved, without the least foresight of faith, good works, or any conditions to be performed by the creature; and the remainder he was pleased to pass by and ordain to dishonor and wrath, to the praise of his vindictive justice." But in latter days a new and more plausible theory has been proclaimed. This would tell us that God did not elect some to be saved and others to be damned, he only foreknew that such would be the result. He did not foreordain all things, but foreknew them. Now, in violent controversies upon these two doctrines, volumes on volumes have been written, and years on years have been spent. On the one hand, it has been contended, that foreknowledge and foreordination are different things; that because God foreknows a thing it is no sign that he has decreed that it shall come to pass. On the other hand, it has been urged, that when God knows an event as coming to pass, it is positively certain that it will occur, and just as certain as if he had ordained or decreed it.

Again, the advocates of the new scheme have urged that it is charging God with cruelty, to say that he reprobated some to the ceaseless torments of hell; and they have as often been reminded that it implied no more cruelty than their own supposition, that God foresaw such an event, and would not prevent it when he had power so to do. Long an angry have men been striving about these words and to no profit. Both systems end in precisely the same thing, for they all ultimately in the ceaseless damnation of the many, and salvation of the few. The Arminian, after all his strife about foreknowledge, saves as few and damns as many as his Calvinistic neighbor. His hell is precisely as hot, and contains full as many as the other, and his God is just as cruel and hateful as the God of the Calvinist. In sober earnest then, I ask, what is the use of all this strife about words that do not effect things? I would as soon be in a Calvinistic as an Arminian hell; and if one-half the human family are to wail with devils in ceaseless torment, in the name of common sense, what difference will it make whether God decreed or foreknew it? I would as soon go to hell on a Calvinistic decree as on a Methodist agency and foreknowledge. I have no idea that I could endure endless burnings any better, for believing in either foreknowledge or decrees. I cannot, for my life, see that either side of the question would mitigate one pain, or relieve one soul from torment. Nor do I perceive how the question can have any salutary influence upon our present hopes or character.

Again, then, I ask, what is the use of this eternal wrangling about things which cannot make one hair black or white? O! why will men neglect the things that concern their peace to play with such toys as these? Why will men pass by the glories of immortality, and shut their ears to the songs of joy bursting from a redeemed world, for the sake of bandying words about nothing, and playing with pebbles upon the shores of time? Depend upon it, there are questions of more importance than these, that ought to engage our souls' most devout attention. Were I to point you to these questions I would name that which is also named by the apostle, the resurrection from the dead, as standing foremost among things that should be remembered. We are taught in the Gospel to look forward and hope for another, and a happier state of existence. We are there instructed that Christ rose from the dead, and as he lives we shall live also. Certainly the question of the truth or falsity of this doctrine is one that ought not to be considered of trifling importance. If we want matter for argument, here is something worth examining. We are all frail creatures, and the resistless sweep of time is bearing us with fearful haste down to the abodes of death. Whatever uncertainty may be thrown around all earthly prospects, of this one thing we are certain. We must all die:

and the question whether we live again is important. It involves every thing that is dear in life, and all that is dark and dreary in annihilation and death. And yet men will stand with their fellows around them, falling like the sere leaves of autumn into the grave, and even while their own feet are treading upon its crumbling verge, they will strive about words, and never bestow a thought upon the question, whether they shall live again, or lie in the dreamless slumber of the tomb forever?

Again, the question which relates to the success of a Saviour's mission, and the final destiny of the human race, should be remembered. We are instructed in the Gospel that Christ came to save from sin, from death and the grave. We are there taught that his work was to save, not only a few, but all men from their evils. Will he be faithful to perform the work? or, will he leave half the world to perish? Ah! it is a question in which the dearest hopes and most lively joys of men are involved. And yet there is no subject upon which professors of Christianity are not more willing to be found engaged.

Go into a popular church and introduce the subject of the trinity, or decrees; or propose the subject of baptism, whether it is best to immerse or sprinkle, and you will have a multitude about your ears at once. Intimate that the trinity is false, that decrees are not the truth, or that it makes no difference whether you put a man all over in water or sprinkle it upon his head, and you set fire to a magazine which will cause them to go off like a rocket. But the question which involves the immortal weal or eternal woe of unborn millions of our fellows—oh! this, and this only, is considered unworthy of notice. In politics it is not so. Men can contend with zeal upon the questions that are from time to time presented. When a favorite candidate succeeds to office, they can rejoice and shout with music, and bonfires, and trumpets and guns, and it is nothing strange. But when you ask of the success of the Captain of our salvation, or inquire whether half the world is to be saved or damned, it passes like an idle dream. But what, in reality, is the question whether Andrew Jackson or Henry Clay sits in the presidential chair, when compared with one that involves happiness or misery forever? to myriads of our brethren? It is lighter than vanity.—And yet the one is agitated and the other forgotten.

In these remarks you see the reason why we preach the doctrine of a world's salvation, and why so much of our labor is devoted to the exposition and defence of that doctrine. Of all the subjects that can engage the attention of mortals this is most important, and most necessary to be proclaimed. I know men affect to wonder that we should preach, and sometimes even go so far as to say if they believed in universal salvation they would not say a word about it. But look at their conduct. If a revival occurs and they get ten converts, it will be the theme of their conversation for weeks. If you ask them the news, you will get for a reply—glorious news, ten more souls are going to heaven. And yet the same men will affirm, if they thought the whole world would be saved they would not mention the subject.—With a little contracted heaven that will accommodate but a fragment of the human race they are overjoyed, and will proclaim upon the house tops, the addition of one to the number of its inhabitants. But if they could see heaven enlarged, and all the myriads of the human race thronging its ample gate, they would not say a word about it. Oh! what folly is this. If there is aught on earth that can cause the heart to rejoice and the tongue to break out in strains of joy, it is the prospect of a world redeemed from the bondage of sin, and rejoicing at God's right hand forevermore.

My young brethren, who are this day to be set apart to the Gospel ministry, will see here the importance of the work in which they are to be engaged. The minister of the Gospel is to teach men to know God—to recognize him as the righteous governor of all—to love him as a father and trust him as a friend and benefactor. He is to impress on the human mind those views of God's character and his purposes of grace, which shall comfort them in youth, sustain them in the meridian of life, and put a song of joy upon their lips in the agonies of dissolving nature. He is to sit by the bed of the dying, and when the lingering spirit floats upon the confines of another world, he is to point the eye of faith to that better land where "the wicked cease from troubling and the weary are at rest." He is to be in the house of mourning, and when the outbursts of bereaved affections are as the gushing forth of water from the fountains of the mighty deep, he must pluck ambrosial flowers from the tree of immortality to soothe the anxious breast, and his voice be heard in love and mercy to heal the wounded spirit and give peace to the soul.

In short, it is unto him that the young will look for an example and instruction.

the middle aged for counsel in the way of wisdom, and the aged for the application of those immortal principles of truth that can light up the sunbeam of hope on the "mountains of Zion afar." How perfectly inconsistent, then, for him to stoop from the dignity and duty of his office to contend about unmeaning words.

The great doctrines of life and immortality for a ransomed and purified world, are the themes upon which we may always dwell. Truth will purify the heart. If this world is ever regenerated, it will be done by teaching mankind that God is their father and man their brother. Go forth, then, my brethren, in the majesty and power of truth. Leave all strife about words to no profit. If you have talents bring them here and let them be dedicated to things that are useful. — If you have science bring it here, and if you have a voice to speak, lift it high, and let it be heard, powerfully eloquent, in pleading the cause of the insulted and abused character of your Father and your Friend. Amen.

CHRISTIAN INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDINER, OCTOBER 17, 1834.

ZION'S ADVOCATE.

Some weeks ago we noticed a falsehood in Zion's Advocate, related by a travelling correspondent of that paper, over the signature of "S. H." who, in the course of his peregrinations in Vermont fell in with the Impartialist, a Universalist paper published in Claremont, N. H. and in his letter to the Advocate, described it as an infidel publication, denying a future state, &c. The falsehood was so flagrant, and appeared to us so malicious, that we deemed it our duty to expose it, and according to the Apostle's direction, "sharply rebuke" the author. On the appearance of our article, "S. H." came out again in the Advocate charging us with misrepresenting his article and denying that he had called the Impartialist an infidel paper, &c. At this time, the Advocate containing the original article of "S. H." had escaped from us into the receptacle of things lost upon the earth, and we were not able in self vindication, to quote his language; but, requesting the editor of the Advocate to send us another copy, we took occasion, in the mean time to re-assert the correctness of what we formerly said, and to declare that his denial of having called the Impartialist an infidel paper, was a new lie to cover up the first. This seems to have provoked neighbor Wilson, and in his paper of last week, he has the following article:—

"The editor of the Gardiner Christian Intelligencer stands charged by our correspondent S. H. with misrepresenting him. And how does Mr. D. meet this charge? Not by producing the facts in the case, but by saying that he did not misrepresent him—and also by the tender and charitable assertion that, 'this is a new lie made to cover up the old one.' And did Mr. D. write with the original article of S. H. before him, or after a review of that article? No, he had 'lost the paper,' in which it was contained. And would not a prudent man have waited and found the article before attempting a second reply?"

There is something peculiarly disingenuous and jesuitical in the article of Mr. W. The idea here is that we *did* misrepresent him, and that not being able to show to the contrary by any thing in the original article, we were obliged to take the risk of a mere assertion in our defence. And this idea is carried, when Mr. W. knew that we could not then quote from the original article, because we publicly told him it was lost, and as publicly had requested him to forward us another paper containing it. These latter circumstances seem to have given Mr. W. cause for a temporary triumph, and he is determined to make the best of it whilst our loss of the paper lasts. It so happens, however, that by the kindness of some one, we have regained the paper; and Mr. W.'s rejoicing shall be short. Here we give all which "S. H." said in his original article about the Impartialist, verbatim:—

"Too many idle and dissolute men hang about the hotels. [In Woodstock.] There is not much evidence of a good state of things here, or much religious and systematic effort to produce it. Several religious publications, (so called,) lay in the bar room where we stopped, but a slight examination soon showed what kind of religion they advocated. One was the 'Impartialist,' professedly devoted to no particular sect, as if it were possible to satisfy all sects and yet be a religious paper. Such a publication must advocate downright infidelity. For this consists not in believing, but in denying. It is having no God, no Bible, no religious principles, no futurity, no judgment. How could it then please real believers? Accordingly, this liberal paper [the Impartialist], proves to be what might be suspected. It is partial to every thing save Gospel truth, revivals, missions, and the other methods with which God is so evidently blessing the earth."

Here is what "S. H." said himself originally. And did he misrepresent him when we said he described the Impartialist as an infidel paper? He now says we did, but let the reader peruse what he did say and judge for himself. Did he not say the Impartialist was *professedly* devoted to no particular sect? He did; and this is his first falsehood; for it is *professedly* devoted to the Universalist denomination and to no other.

It makes no terms with any different sect. Did he not proceed to say what *such* a paper as the Impartialist must be—that it must advocate "downright infidelity" denying the Bible, futurity, judgment? He did. And then did he not boldly add and declare, "accordingly this liberal paper, [viz. the Impartialist] *proves to be* what might be suspected?" He did. And if this is not saying that the Impartialist proves to be a "downright infidel paper," denying the Bible and a future state," &c. we are sure no human being can tell what it is *not* saying. The reader will now see that we were correct in what we said originally, and correct in our assertion, after the paper was lost; notwithstanding Mr. "S. H." has chosen to utter a new falsehood by denying that he represented the Impartialist as an infidel paper, and Mr. Wilson has become a partaker of his sin by espousing his cause and defending the same falsehood. "The triumphing of the wicked is short," neighbor Wilson. Doubtless you thought last week, we should never see the original article of "S. H." again, and therefore that you might venture to set up the cry of victory. You now have the facts in black and white, and since we have vindicated ourselves and shown the falsehood and duplicity of your correspondent, we presume to say you will now find it convenient to be sagely silent, and that hereafter we shall hear no more on the subject from the Advocate. This is the way some men get along. When driven to the wall, they put on a remarkably sanctimonious face, look pious enough to save or sink a nation, and consider it below their dignity to say another word upon the subject!

POCKET HYMN BOOK.

In our favorable notice of the proposed pocket edition of Mrs. Streeters' Hymn book it was very far from our intention to say aught which might prejudice the public mind against the book itself. True, we expressed a desire, that the Book might, (and we meant when convenient and proper,) be somewhat enlarged, so as to contain a greater variety of Hymns; and we said this, because in the course of our experience, we have sometimes found it difficult to make a desired selection; still we are a friend to the Book and think it ought every where to be adopted by our Societies as the standard Hymn Book for the order. In this case, we trust, the patronage would be sufficient to warrant an enlargement—say, as an Appendix; for we do not think the present arrangement should be changed for any trifling cause. We know the pocket edition will be as full and complete as the larger one; indeed, we are informed that it will contain a more copious Index of Subjects, which, indeed, will do something towards obviating whatever of inconvenience may now exist in the work. The Book already contains 550 Hymns being, on an average, 16 under each general department of subjects; which doubtless many will think is enough as to number. We know that the publication of the proposed pocket edition will subject the Proprietors to a very considerable expense, and that no alterations should be made in a work of this kind, which may not be imperiously demanded. For, one material alteration in the general arrangement will require that all the previous editions be thrown aside in order for Societies to avail themselves of the benefit of the new edition. We wish well to the proposed pocket edition, and shall most cordially do what we can to encourage its circulation.

KENNEBEC COUNTY.

From the annual Report presented to the Autodox Conference of churches for the County of Kennebec, we learn that there are within the limits of the body, seventeen churches, having in all, 1403 members—out of a population of about 60,000. Great efforts have been made within the past year, by means of protracted meetings, and other violent and untiring measures, to make proselytes, the result of which is that all the churches together have gained a grand total of 13. At this rate autodoxism will soon overflow the land. The expense of supporting all those operations, whereby this total gain of thirteen has been secured, must have amounted to as many thousand dollars. "Give us money," say they, "and we will convert the world forthwith." Money has been given them in streams, and yet the complaint is, that they make no headway.

ANTI-SLAVERY CONVENTION.

Several of the autodox clergy, and their lay friends, some weeks ago called a Convention of Garrisonians to be held in Augusta on Wednesday last. The call, being an exclusive one, whereby other autodox gentlemen were excluded or not invited, who were not prepared to go the whole length with Garrison, has created a ferment in the autodox ranks, which, we trust may result in good. For the last several weeks the Mirror has been nearly filled with communications and editorial articles on the subject. Rev. Amos A. Phelps, Agent of the American Anti-Slavery Society, declares

that the object of the Convention is not a political but a religious one—how? wherefore are measures tending to produce an immediate emancipation of all the slaves of the South, a religious and not a political movement? But Mr. Cummins appears willing to contradict his friend Phelps; he declares that one of the principles of the Anti-Slavery Society—a religious body—is "political action," and that the Convention, which is called to create a State Society auxiliary to the parent Society, will be bound to the same principle. So, then, the autodox have a double object in their present movement—political and sectarian power. This is always their object. All their projects are directed to this end—an union of political and religious affairs—Church and State.

UNIVERSALIST HISTORICAL SOCIETY.

We hail the organization of such a Society with peculiar satisfaction. Doubtless many materials of great interest to our public, in relation to our cause in different parts of the United States, may be collected, and preserved or published by such an Institution. We hope its organization will be something more than a dead letter; and that it will long live an active and a useful Society. The following account of the organization &c., we copy from the last Trumpet.

UNIVERSALIST HISTORICAL SOCIETY.

A society of this name was formed at the late meeting of the General Convention of Universalists in the United States, held in the city of Albany. The minutes of the proceedings are as follows:

Public notice having been given of the proposed organization of a Universalist Historical Society, a respectable number of brethren met according to appointment on Thursday afternoon, Sept. 18th, 1834, and called Br. Thomas Whittemore to the Chair, and appointed Br. T. J. Sawyer, Secretary.

After having heard stated the objects of the proposed association, it was unanimously resolved, That a Universalist Historical Society be now organized.

It was moved that a committee of three be appointed to draft a Constitution for said society, and present the same this evening; and that Brs. W. S. Balch, A. C. Thomas, and T. J. Sawyer be that Committee.

Adjourned to meet immediately after the public services of the evening.

Met according to adjournment, when the following Constitution was reported and adopted.

Art. I. This Association shall be known as the UNIVERSALIST HISTORICAL SOCIETY.

Art. II. The objects of this Society shall be to collect and preserve facts pertaining to the history and condition of the doctrine of Universalism; together with books and papers having reference to the same subject.

Art. III. The officers of this Society shall be a President, Vice President, Secretary, Treasurer, and as many Corresponding Secretaries as may be deemed expedient from time to time to appoint.

Art. IV. The President, Vice President, and Treasurer, shall perform the duties usually required of such officers; the Secretary shall keep a faithful record of the proceedings, and receive and preserve all books and papers belonging to this Society; and the Corresponding Secretaries shall obtain and transmit to the Secretary, or to the Society, when in session, all such information, books and papers, as shall have come into their possession, pertaining to the objects of this association.

Art. V. The sessions of this Society shall be held annually at the same time and place with "the General Convention of Universalists in the United States," but not to interfere with the deliberations of said body.

Art. VI. The officers of this Society shall be elected annually.

Art. VII. Any Universalist in good standing, may be admitted to membership by affixing his name to this Constitution.

Art. VIII. It shall be the duty of the members respectively to transmit to their nearest Corresponding Secretaries, such books and information as they may be able to obtain for the use of this Society.

Art. IX. This Constitution may be altered or amended by a vote of two-thirds of the members present at any session of the Society.

The following officers for the ensuing year were then duly elected, viz.

HOSEA BALLOU, 2d, President.
PITT MORSE, Vice President.
THOMAS J. SAWYER, Secretary.
THOMAS WHITTEMORE, Treasurer.

Corresponding Secretaries.

Maine, William A. Drew.
Massachusetts, Thomas Whittemore.
New-Hampshire, William S. Balch.
Vermont, J. M. Austin.
Connecticut, Matthew H. Smith.
Rhode Island, Barton Ballou.
New York, C. F. Le Fevre.
Dolphus Skinner.
New-Jersey, John Bell.
Pennsylvania, A. C. Thomas.
Maryland, Nathaniel Stacy.
Virginia, Otis A. Skinner.
North-Carolina, Jabez Parker.
South-Carolina, G. C. Marchant.
Alabama, Allen Fuller.
Ohio, L. F. W. Andrews.
Indiana, J. M. Tracy.
Michigan, Jonathan Kidwell.
Lower Canada, A. H. Curtis.
Solomon Bingham.

Br. A. C. Thomas introduced the following resolution, which was adopted.

Resolved, That publishers of books, periodicals, pamphlets, &c., be requested to present, through any member, a copy of each of their works respectively for the use of this Society.

Br. W. S. Balch introduced the following resolution, which was adopted.

Resolved, That the proceedings of this Society be signed by the Chairman and Secretary, and published in all our papers.

THOMAS WHITTEMORE, Chairman.
THOMAS J. SAWYER, Secretary.

CATHOLICS.

A writer in the Mirror, over the signature of "Common Sense"—Tom Paine's favorite signature—professes—what is new among the autodox—a very great regard for religious liberty, and is seriously in fear lest we shall yet lose our freedom through the subtle designs of the Pope of Rome upon the Institutions of this country. And what does he see in the operations of Roman Catholics so censurable—so hostile to religious liberty? Why, says he, "a systematic scheme has been devised in Europe, intended to bear on this Country and proselyte it to the Romish Creed." Indeed! And this is hostility to liberty. Very well, have not the autodox devised a systematic scheme for proselyting the people of the United States to their creed? Yes, indeed; but this is no hostility to religious liberty. Again. The object of the Catholics is "partly religious but principally political." This is villainous in Catholics; but is right in Calvinists. But "subjection of conscience to the Priest is a surrender of the free mind; involving in its train a loss of temporal as well as spiritual liberty." Very true, but in our souls we must say there is no sect in all christendom, not excepting the Catholic Church, where subjection of conscience to the Priest is so servile and complete, as in the autodox Church. And the Catholics have made attempts on the Western Valley. And are not the autodox making their attempts, too, all the time? Certainly they are. "They know very well if they can make a lodgment in the infant mind, during the process of education, the major part of their mission is accomplished." Doubtless the Calvinists know this fact as well; and no sect is so active in putting this knowledge into practice as they. It is an old saying that "two of a trade can't agree." This is, probably, the reason why the Calvinists quarrel with the Catholics on the subject of their designs and operations. All which the autodox see censurable in the Catholics, is equally true of themselves. "Therefore, thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things."

For the Christian Intelligencer.

To the Universalists in Maine,—Brethren, you will permit a Friend, I trust, who feels a deep and permanent interest in your welfare, and in the prosperity of the benevolent cause you have espoused, to address you upon a subject of vital importance—a subject, it may not be doubted, which should engage your attention, and call forth all your moral energies. I allude to the subject of an Itinerant Ministry. You know that this subject has already been presented to the public, and that some of your able writers have freely expressed their opinions upon it; and you know, too, that some measures have been taken to establish, within the limits of your State, the proposed Ministry. A faithful and worthy brother has already been employed, and sent out, for the purpose of soliciting your aid and co-operation, and to press the subject upon your minds. He has done well—more, perhaps, than could have reasonably been anticipated—especially, when we consider the novelty of the project, and the conflicting opinions, even among many of our most ardent friends, which it was likely to produce. He has as you learn by an article in a late Intelligencer, not only met with sufficient encouragement, in the very outset of his undertakings, to defray his expenses, and to compensate him for his labors, but has left something in the hand of the Treasurer. We could not have expected him to do more; and we ought to feel grateful, and to rejoice, that he has even done so much. His success, small as it is, has increased our confidence in the practicability of establishing a permanent Itinerant Ministry. We have only to put our shoulder to the wheel, and say—ONWARD—and the work will be accomplished. Shall we not do this? Brethren what say you?

It is not to be expected, Brethren, that the object in view, and which has been laid before you through the medium of this Paper, can be accomplished without your aid and effort and only through the instrumentality of persevering exertions. If there be not a general movement towards the attainment of the end designed, we may not expect to succeed. But if you place a just estimate upon the glorious doctrine you profess to believe, and if you are actuated and influenced by its benevolent spirit,—you will not fail to be up and doing, and give it your prompt and liberal support. You see, perhaps, your own Societies languishing and dying for the want of the "bread of life," and will you do nothing to send them a supply of moral and spiritual provisions? But if you are not moved by the distressed condition of those, who have once enjoyed the preaching of the Word, will you not send the message of salvation to those of your fellow men, who have never known that the Lord is gracious and merciful, and will save all the souls that he has made? You certainly will not fail to do something in this good cause—this humane and praiseworthy undertaking. The little that you may be able to do, may be productive of great good. It may be the means of sowing the good seed in some fertile and favored spot, which will yield an abundant harvest. But if you can do no more, give your good wishes—your countenance and support.

It seems to be admitted by all, that something should be done to give the cause in this State a new impulse; and what better plan can be adopted, than to call the attention of all, who believe in the doctrine of the world's salvation, to the subject of organization, and to induce them to act in concert. If, through the medium of an Itinerant Ministry, we can induce Societies to organize, and to unite their efforts, we can soon establish our cause upon a permanent and sure

foundation. Let four, or five, or six, or even ten Societies, if it require so many, combine their exertions, and employ a stated Preacher, and give him a liberal and generous support; and let him devote all his time, and all his talents, to the work of the ministry. But before this object can be effected, these Societies must be organized, and this concentration of their efforts must be induced; and the object of Itinerant Preachers should be, to urge this project upon every society, and in every place in which they may labor. They might, in all probability, in this way, prepare many fields unoccupied,—nay, which now present nothing but one barren and dreary moral waste. O that some such Preachers might come among us, and labor in our fields, which are already ripe for the harvest! But can they be expected to do so, unless the friends of our cause will manifest a willingness to do something for their support? Let them feel assured that there temporal wants will be supplied, and they will cheerfully go forth to labor in spiritual things. And it is for the purpose of giving them this assurance, and thus securing the labors of able and efficient men, as pioneers in the work of organization that we now ask the aid, countenance and support of the Universalist community. Let not the ensuing spring come upon us before we are prepared to realize the hopes of the Board of Directors, "and send faithful laborers into the waste places of our State."

To accomplish the object we have in view, it is necessary that ministers, as well as laymen, diligently exert themselves. They are able to do much, both in obtaining the necessary means for securing Preachers, and in doing away any prejudices which may honestly be indulged against the undertaking. If they believe an Itinerant Ministry can be useful, and succeed in producing a better organization among us, and a more systematic effort, than has hitherto been witnessed, they should do all in their power, make every exertion, to aid in its establishment. If each would do a little, much might be done. And they should remember too, that their own prosperity and welfare depend upon the prosperity and welfare of the cause, in which they are engaged. If the cause flourish and gain ground, they will also flourish and gain ground; but if that should languish, so will they. It is therefore of the first importance, even as far as they are personally concerned, to bestir themselves, and go forth with the work they have commenced, as though they were determined, if Heaven had not otherwise ordained, that it should be completed. If they will be faithful to themselves and the cause, we shall soon see a respectable and efficient Itinerant ministry established among us, and perceive an accelerated motion to the benevolent principles we inculcate. But if they hesitate and hang back,—if they wait to see whether the measures adopted by our Convention will be approved by every member of our Order,—we may reasonably expect a failure, and may not be surprised to hear it tauntingly said—"These men began to build, and were not able to finish." Brethren, this thing ought not so to be. Yours respectfully,

For the Christian Intelligencer.

HISTORIC SERMONS.---NO. 21.

JUDAH.
—“And Judah and his brethren came to Joseph's house, and they fell before him on the ground.” Gen. xlv. 14.

What an exact fulfillment of Joseph's dreams was here? Joseph had been inspired by God's spirit, in his sleeping moments, to dream of his own future advancement, and the dependence and humiliation of his brethren. They could interpret his dreams, but were unwilling they should prove true. But God could so overrule the events of providence as to accomplish his wise and benevolent designs. Hence, a famine is sent upon the land, and Joseph's brethren go down to Egypt to buy corn. He knows them, but they know not him. He had altered much in his appearance, from seventeen years old, to about thirty seven. The shepherd boy, with his coat of many colors, was lost in the governor, arrayed in vestures of fine linen. He who came travelling on foot from Shechem to Dathan seeking his brethren, is now sought after by them, wearing the King's ring on his hand, and a gold chain about his neck. He whom they had stripped, imprisoned, and sold, now rides in his chariot, with multitudes bowing the knee before him. He whom his brethren would not pity when he cried for deliverance, is now owned by them as their lord, and they are prostrate before him, pleading for the mercy, which they had denied him. They had seen the anguish of his soul, and had no compassion on him, nor their aged father; but now they beg for mercy upon his brother Benjamin, for their father's sake.

The plea of Judah, in behalf of Benjamin and his father is so natural and pathetic, and powerful, I think it worth transcribing, and printing, in the Christian Intelligencer, to save the people the trouble of turning to the Bible, to look for it, and read it. Not that I would encourage the neglect of the Scriptures, but on the contrary, encourage people to read them more, by presenting some beautiful passages, to captivate them to wander through the Eden of flowers, and fruits, and perfumes, spread abroad in the holy garden of God. Gen. 44: 16. And Judah said, what shall we say unto my lord?—What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold we are my lord's servants, both we, and he also with whom the cup is found.

17. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant, and as for you, get you up in peace unto your father.

18. Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ear and let not thine anger bear against thy servant; for thou art even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father or a brother?

20. And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, OCTOBER 17, 1834.

The case of Sager, mentioned in our last has so far resulted in an indictment by the Grand Jury for Murder. He will take his trial for his life on Thursday next before the Supreme Court in August.

Snow. — Suddenly on Monday night the weather in the midst of a warm rain became cold, and on the following morning we had a premature snow storm, — the ground was covered for several hours.

We notice very great shipments from this country of apples and potatoes for sale for purchases at the west. These articles appear to be in great demand and command large prices — particularly potatoes. By these means we hope to regain what has been expended for southern flour within the last year.

Wreck of an Eastern Packet: seventeen lives lost. — The schooner Boundary, Shackleford, which arrived this morning from Eastport, 7th inst. reports: Off West Quoddy Head, spoke a St. Andrews pilot boat, and received the melancholy intelligence that the packet schooner Sarah, Pearce, hence for Eastport, was lost second inst. on Machias Seal Islands, during a gale and thick fog, and seventeen persons perished; among them Capt. Pearce and son, John Sweet, the mate, the cook, and thirteen passengers: Joseph Coney and Ebenezer Starbuck of Eastport, Wm Fowler of Lubec, and Samuel Wiggins, jr. of St John, N.B. are all the names Capt. Shackleford could ascertain. Mr. Golding, a passenger, and five of the crew were saved, who, with the body of Mr. Fowler, were on board the pilot boat, which was bound into Lubec. The wreck of the Sarah was seen drifting about six miles from the Seal Islands, on the 5th inst. with all her spars and rigging hanging alongside. It was supposed she was lying to, and went ashore stern on. — *Toplift's Books.*

A curious anecdote is related of the cause of Mr. Rothschild's recent heavy loss by the fall of Spanish stocks. Mr. Torenio, the present Minister of Finance in Spain, was exiled by Ferdinand VII. for having been President of the Cortes in 1823. He resided in Paris for a long time, and having become very much reduced in his circumstances, applied to M. Rothschild for a loan of twenty thousand francs, which was refused. When Torenio, a short time since, was placed at the head of the Spanish department of finances, Mr. Rothschild proposed to him a financial operation, by which he, Mr. R. would have realized several millions. Torenio not only rejected it, but knowing that Rothschild was a large holder of Spanish Stocks, proposed to the government the scheme of bankruptcy which has had the effect of suddenly depressing Spanish funds to such a degree as to cause a loss to M. Rothschild of twenty millions of francs.

Days of the Creation. — Supposing that there are inhabitants at the poles of the earth, how must they understand the days of the creation? To them a day of light is 6 months long, and a night of darkness 6 months long; and the day made up of night and day covers a year; and it is a day too, limited by morning and evening. Such persons, therefore, must suppose upon the literal understanding of the days of the creation, that at least 6 years were employed upon the work. So also at the polar circles there is every year one day that is one continued vision of the sun for 24 hours and one continued night of 24 hours; while every where within the polar circles the day and the nights respectively are for 6 months more than 24 hours, extending even as we advance towards the poles through the time of many of our days and nights. How are the inhabitants of these regions, to understand the week of creation if limited to the literal interpretation of the inspired record. — *Professor Silliman.*

Exports of Hallowell. — I have procured from an authentic source, a statement of the annual exports from this town: Wool and sheep skins, \$100,000; granite, \$100,000; herds grass and clover seed, \$40,000; potash, \$20,000; oats, \$10,000; butter, \$10,000; hay, \$6,000; furs, \$5,000; potatoes and beans, \$4,000; cider and apples, \$2,000; beef and pork barrels, \$2,000; lumber \$3,000. — *Correspondent of the Boston Courier.*

Hops. — Struck with the singularly thriving appearance of a long range of teams laden with this article, we were prompted by curiosity to go into the market place and count them — there were, if we counted aright, no less than twenty loads, each averaging, perhaps, 14 bales. Supposing the net weight to have been twenty tons, and valuing them as per New York price current, the amount of this day's haul would be \$8000. — *Bangor Whig.*

In Rochester, N. Y. a whole family, consisting of a Mr. Clark, his wife and three children, have been apprehended and lodged in jail, on a charge of embezzlement and theft. Some circumstances having excited the suspicions of the officer, the house was searched, and in a cistern under the floor, sunk for the purpose, was found the goods in question, of all sorts and denominations — whole pieces of broadcloths, silks, linens, &c. to the amount of two or three thousand dollars. These goods, it is supposed, have been accumulating for years.

Lawful value of a Husband. — At the term of the Supreme Court holden in Norridgewock last week, an action for a breach of promise of marriage, MARY ANN BOIES of Solon, v. S. M. ALLISTER, of St. Stephens, N. B., was tried on appeal from the Common Pleas where the plaintiff recovered One Thousand Dollars damages. The case was managed on the part of the Plaintiff by John Tenney, Esq. of this town, and for the Defendant by Frederick Allen and Timothy Boutelle, Esq's. The trial occupied two days, the Counsel for the parties appearing over three hours each in their arguments to the Jury, who after a short absence returned a verdict of Twelve Hundred Dollars for the Plaintiff.

possible, there could be any such things before they were invented; it is as impossible, that they should be received when invented. Therefore, by what is said above, it was as impossible to have imposed upon mankind in this matter, by inventing it in after ages, at the time, when those things were said to be done.

The matters of fact of Mahomet, or what is fabled of the deities, do all want some of the aforesaid four rules, whereby the certainty of matters of fact is demonstrated. First, for Mahomet pretended to no miracles, as he tells us in his Alcoran; and those, which are commonly told of him, pass among Mahometans themselves, as legendary fables; and, as such, are rejected by the wise and learned among them; as the legends of saints are, in the church of Rome. See Dr. Pridcaux's Life of Mahomet, page 34.

But, in the next place, those, which are told of him, do all want the two first rules before mentioned. For his pretended converse with the moon; his mersa, or night journey from Mecca to Jerusalem, and thence to Heaven, &c. were not performed before any body. We have only his own word for them; and they are as groundless, as the delusions of Fox or Muggleton among ourselves.

The same is to be said (in the second place) of the fables of the Heathen gods, of Mercury's stealing sheep, Jupiter's turning himself into a bull, and the like; beside the folly and unworthiness of such senseless pretended miracles. Moreover the wise among the heathen did reckon no otherwise of these, than as fables, which had a mythology, or mystical meaning in them, of which several of them have given us the rationale or explanation; and it is plain enough, that Ovid meant no other by all his metamorphoses.

It is true, the heathen deities, had their priests; they had likewise their feasts, games, and other public institutions in memory of them. But all these want the fourth mark, viz. that such priesthood and institutions commenced from the time, when such things, as they commemorate, were said to be done; or otherwise they cannot secure ages from imposture, by detecting it at the time, when first invented, as hath been argued before. But the Bacchanalia, and other heathen feasts, were instituted many ages after what was reported of these gods, was said to be done, and therefore can be no proof of them. And the priests of Bacchus, Apollo, &c. were not ordained by these supposed gods, but were appointed by others, in after ages, only in honor of them. Therefore these orders of priests are no evidence of the facts which are reported of their gods.

Now, to apply what has been said, you may challenge all the deists in the world to show any action that is fabulous; which has all the four rules or marks before mentioned. No, it is impossible; and (to resume a little, what was said before) the histories of Exodus and the gospel never could have been received, if they had not been true: because the institution of the priesthood of Levi and of Christ: of the Sabbath, of the Passover, of Circumcision, of Baptism, and of the Lord's Supper, &c. are there related, as descending all the way down from these times without interruption. Moreover it is as impossible to persuade men that they had been circumcised or baptised, had circumcised or baptised their children, celebrated passovers, sabbaths, sacraments, &c. under the administration of a certain order of priests, if they had done none of these things, as to make them believe that they had gone through seas upon dry land, seen the dead raised, &c. and without believing these, it was impossible that either the law or the gospel could have been received.

The truth of the matters of fact of Exodus and the gospel being no otherwise pressed upon men, than as they have practised such public institutions, it is appealing to the senses of mankind for the truth of them: and makes it impossible for any to have invented such stories in after ages, without a palpable detection of the cheat, when first invented; as impossible, as to have imposed upon the senses of mankind at the time, when such public facts were said to be done. I do not say that every thing, which wants these four marks is false; but that nothing can be false which has them all. I have no doubt, that there was such a man as Julius Caesar, that he fought at Pharsalia, was killed in the senate house, with many other facts of ancient times, though we keep no public observances in memory of them.

But this shows that the matters of fact of Moses and of Christ have come down to us better guarded than any other facts, how true soever.

Yet our deists, who would laugh any man out of the world, as an irrational brute, who should offer to deny Caesar or Alexander, or Homer or Virgil, their public works and actions, do at the same time value themselves, as the only men of sense, of free, generous, and unbiased judgments, for ridiculing the histories of Moses and Christ, that are infinitely better attested, and guarded by infallible marks which the others want.

Beside that, the importance of the subject would oblige all men to inquire more narrowly into the one, than into the other; for what consequence is it to me, or to the world, whether there was such a man as Caesar, whether he beat or was beaten at Pharsalia, whether Homer or Virgil wrote such books, and whether, what is related in the Iliad or Eneid, be true or false? It is not too much to enquire up or down to any man in the world; and therefore it is worth no man's while to inquire into it, either to oppose or justify the truth of these relations.

But it is of the utmost importance to know the truth of what is related in the holy scriptures; and therefore men should be more inquisitive to search into the truth of these, than of any other facts; to examine and sift them narrowly, and to find out the deceit, if any such can be found; for it concerns them nearly, and is of the last importance to them.

How unreasonable then is it to reject these facts, so sifted, so examined, and so attested, as no other facts in the world ever were; and yet to think the most highly unreasonable, even to madness, to deny other facts, which have not the thousandth part of their evidence, and are of no consequence to us, whether true or false!

TEMPERANCE IN DINING. — "For my part, when I behold a fashionable table set out in all its magnificence, I fancy that I see gout and dropsies, fevers and lethargies, with innumerable other distempers, lying in ambush among the dishes." — Addison.

Inquisition abolished in Spain. — This important event is announced in a late London Patriot, in the following decree dated the 15th of July:

"Art. 1. The tribunal of the Inquisition is definitely suppressed.
"Art. 2. The property, income, and other goods, belonging to this institution are to be applied to the payment of the public debt.
"Art. 3. The produce of the 101 cannon-ships dependent upon the Inquisition are to be applied to the same purpose.
"Art. 4. The Employees attached to this tribunal and its dependencies, who possess ecclesiastical prebends or civil employments in remuneration, shall have no right to receive their emoluments from the funds of the said tribunal.
"Art. 5. All the other employees are to receive the amount of the salaries from the sinking fund until they have otherwise been provided for."

We earnestly hope that the honorable example thus set by Spain will seal the doom of this cruel slavish institution, which had its origin in that country. Priscillian a mild and eloquent man, was the first victim of Religious Intolerance under this system. Torquemada, the Inquisitor General, is said to have tried and tortured, in the course of fourteen years, eighty thousand persons, of which six thousand were executed!

Happily for America she has no established Church — no State Religion, and is therefore in no danger of ever countenancing any thing like force in favor of any particular sect. Every man is here left free to form and follow his own opinions on the subject of Religion, as well as on any other, and no one has a right to throw the least impediment in his way. — *Nat. Intel.*

On the night of the 7th September, several severe shocks of an earthquake were experienced at Port Royal. The herald says:

"There were, indeed, four distinct shocks within the space of about two minutes — but the first was truly awful and alarming. Many persons were awakened by it and found themselves rocking in their beds, while the roofs, shingling of the houses, and furniture were rattling — the glass on the sideboards ringing, and lamps swinging to and fro. It was both preceded and followed by a sudden gust of wind, accompanied by rain and a peculiar noise, resembling the rumbling of heavy carriages at a distance. The undulations were from east to west, and the duration of the first shock, from 10 to 15 seconds — the other three shocks followed in quick succession, but were gradually fainter to the last. It is but too probable that this was but a slight effect of a more dreadful and disastrous convulsion that may have occurred at the same moment on the continent; and we shall look with much anxiety for intelligence from thence."

Dreadful Shipwreck. — A letter from Picton, of the 11th inst., states that the ship Sybelle, of Liverpool, from Cromarty, for Quebec, with 316 emigrants, has been lost on St. Paul's Island, and all the emigrants perished. Six of the crew saved themselves in the boat, and had just arrived at Picton.

Equality. — At a dinner in London, Aug. 1st, at which Lord Mulgrave presided, the Negroes (who paid their guinea) were seated among the great ones, and treated with particular politeness.

Abbotsford, the renowned seat of Sir Walter Scott, is advertised to be let, furnished for two or three years, with even the use of the library, containing many thousand volumes, "under certain restrictions."

FROM SOUTH AMERICA. — By the brig Julia, the editors of the New York Gazette have received from their correspondent, the following highly interesting letter.

CARTAGO, Aug. 31st, 1834. — "In the province of St. Salvador, a scene of revolution and bloodshed has occurred which stamp infamy upon the character of the President — he sent to Guatemala for troops, under the pretext of security for the Congressional authorities, when, it was actually for the purpose of enforcing his own wily machinations — and compel the Senate, who are an enlightened and patriotic set of men as we have in our republic, to act in consonance to his views and feelings — finding it impossible to compel the Senate to swerve from the path of rectitude and the best interests of the nation, he has dissolved the Congress and attacked and taken the chief, or St. Martin governor of the province of St. Salvador, and now has him prisoner — and no doubt, he will share the fate of too many who have sacrificed personal feelings for the good of the Republic. Thus, you see at once, the President bids defiance to the constituted authorities, and is now to be considered in no other light than a Dictator.

The revolution in the province of Nicaragua has ceased — the Leonese troops, attacked Mechuqua on the 6th inst. (about 2000 strong) and after an action of three hours, compelled Flores commanding the Grenadian troops (1500) to retreat with great loss — from thence they drove Flores to Grenada, where after two hours action, they entered, and the whole of the troops of Flores, surrendered. Flores, Sowza, and some ten or twelve are to be shot.

Prior to the surrender of Grenada, an attempt was made to rob the resident Americans and foreigners but this was frustrated by their all retreating to one house, which was attacked by 300 men, and most gallantly defended for two hours, until the arrival of the Leonese who promptly succored and protected the lives and property of all the strangers."

Take care of your Feet. — The circumstances in which wet feet and cold feet are most apt to cause disease, are where the person remains inactive, and where, consequently, there is nothing to counterbalance the unequal flow of blood which then takes place towards the internal parts: for it is well known that a person in ordinary health may walk about or work in the open air with wet feet for hours together without injury, provided he put on dry stockings and shoes immediately on coming home. It is therefore not the mere state of the wetness that causes the evil, but the check to perspiration, and the unequal distribution of blood to which the accompanying coldness gives rise. — [Combe's Physiology applied to health.

Two physicians at Gottingen have, as is declared, lately discovered that the oxyhydrat of iron is an infallible antidote against arsenical poison. As the oxyhydrat of iron is perfectly innocuous, this discovery is peculiarly interesting.

It is said, in the Grammars, that two negatives are equivalent to an affirmative; that may be, but two negatives do not express exactly what an affirmative would do. For example — a correspondent of the Boston Courier, writes from Hallowell, (Me.) that Mr. Robinson, mine host of the public house — "will spare no pains or expense to make the Hallowell House inferior to none in the State."

On the day of the Pennsylvania Election, a young man named Wm. PERRY, was assassinated in one of the streets in Philadelphia — and his assassin is yet unknown. — Great excitement existed in the city. He is said to have been a very respectable man.

A letter from a mercantile house in Philadelphia to a gentleman in New York, says that a second man died on Tuesday who was wounded in the same ward with Perry. The letter states that several others were badly wounded.

APPOINTMENTS.

Br. D. T. Stevens appoints to preach next Sunday in Eddington, on the 4th Sunday in this month, at 10 o'clock, in Lincoln on the 1st in November, and in Stillwater on the 2d.

The Editor expects to preach in Pittston new meeting house next Sunday.

MARRIED.

In Salem, George W. Nichols to Miss Susan G. Treadwell.

In this town, John Palmer to Miss Martha Ann Handy both of Hallowell.

In Boothbay Capt. Wm. Emerson to Miss Sarah Ann Reed.

In Portland, Mr. Moses G. Dow to Miss Harriet Porington, Mr. Joseph S. Baker to Miss Rebecca Tuckersley.

In North Yarmouth, Mr. Nathaniel M. Keop to Miss Rachel Humphrey.

In Thomaston, Mr. Ambrose Davis, of Washington, to Miss Deborah P. Williams, of Hope.

DIED.

In Augusta, on Friday last, Miss Caroline Guild, daughter of Cyrus Guild Esq. aged 26 years — an amiable and virtuous young lady, much lamented.

In Bath, Dr. Timothy W. Waldron aged 56.

In Belfast, Mr. Samuel Campbell aged 27.

In Hallowell, Mr. William Clark aged 26.

In Norridgewock, Mr. Peter Gilman, a revolutionary pensioner aged 82.

In Portland, Mrs. Miriam Edwards, aged 80.

In New Gloucester, Mr. John C. Colby, of Portland.

In Portland, Mr. William Morrow aged 43.

In Brunswick, Miss Rebecca Ann Stone, daughter of the late Daniel Stone, Esq. aged 19.

In Brewer, Alanson H. son of Mr. Alanson Hedger, aged 2 years.

In Dexter, Mrs. Jane, wife of Mr. Ebenezer Mower of Greene, aged 60.

STEAM BOAT SALE.

Postponed to October 22.

PURSUANT to a vote of the proprietors, the Steam Boat TICONIC, with all her furniture and fixtures of every description, will be sold by public Auction, at the Gardiner Hotel on Saturday the 22d of October inst., at 10 o'clock, A. M. if not previously disposed of by private sale. The terms of sale will be accommodating.

The Ticonic is too well known on the Kennebec river to need a particular description. She was built three years ago at a cost of about \$8,000. She has two Engines and her speed is greater than that of any other Boat ever upon the river. She will be sold very low at private sale any time prior to the 11th of October.

Will be sold also at public Auction, at the time and place above mentioned, all the WOOD which may then be on hand.

Also for sale, the LONG BOAT, belonging to the Ticonic proprietors. This Boat was built in 1833, and cost rising \$250, and is now nearly as good as new, having been very little used. It will be sold very low, on application to either of the Directors.

P. S. SHELTON, } Directors,
J. R. PHILBRICK }
PAID PAGE,
Gardiner, October 2, 1834. 40

NOTICE.

THE STOCKHOLDERS of the Kennebec Boom Corporation are notified that a meeting of the Corporation will be holden at P. S. SHELTON'S Counting Room in Gardiner, on Wednesday, November 5th, 1834, at 10 o'clock, A. M.; for the purpose of transacting such business as may come before them.

All persons having unsettled demands against this Corporation are requested to exhibit them for settlement on or before that day.

P. S. SHELTON, Secretary.

Gardiner, Oct. 14, 1834.

AUCTION.

— WHITE CLAY AND PLOUGHS —

WILL be sold at Public Auction on Saturday, October 19th next at 10 o'clock, A. M., in the rear of the Store recently occupied by John P. Flagg, a lot of WHITE or FIRE CLAY for the benefit of whoever it may concern.

Also at the same time and place a lot of PLOUGHS.

Terms made known at the sale.

GREEN & WARREN, Auctioneers,
Gardiner, October 9, 1834. 41

500 DOLLARS LOST.

ON the 1st of September inst., the subscriber enclosed in a Letter a \$500 NOTE of the Oriental Bank, Boston, and directed it to Charles Pike, Esq., Kingston, Me., which has not been received. But the Note has been returned to the Bank. If any Bank or individual has received such a Note, and will give such information as may detect the rogue, to Mr. Daniel Steward, Jr., Anson, Me., or Aaron Capen, Gardiner, or the subscriber in Boston, shall be suitably rewarded.

EDWARD CREHORE.
Boston, October 3, 1834. 42

LIST OF LETTERS remaining in the

Post-Office at GARDINER, Me.,

October 1st, 1834.

Pardon M. Allen,	Eliza Lemont,
Oren Bent,	John Libby,
Jonathan G. Bradley,	Simoon Lawrence,
James R. Bailey,	David Lion,
Ann Blanchard,	Jer' Mc Causland,
John Balson,	Edwin Maxson,
Samuel Clay,	A. W. Maynard,
Charles J. Curtis,	Robert Maltcom,
Richard Clay,	William Neel,
Sylvanus Caldwell,	Welcom Pincin,
Benjamin Chandler,	Betsy Potter,
C. Chadwick,	James W. Plummer,
John Doe,	John Pierce,
David H. Eto,	Elinz Pinkham,
Moses Grover,	William Rollins,
Wm Gardner,	William Robb,
Catharine Goldsmith,	Simon Roberts,
Ira B. Gray,	Annis Stewart,
Ezra T. Hatch,	James Steward,
Samuel Hill,	George Shymore,
David Hildreth, Jr.	Mary Tr Weeks,
Robert Harmon,	Sarah Wilcox,
Hannah Hildreth,	Chas Whiting,
Lemuel Jones,	Patten Jackson,
Cyrus Kindrick,	Cyrus Kindrick,
William Lawrence,	William Lawrence,

SETH GAY, P. M.

HYMN TO THE CREATOR.

BY LORD CHANCELLOR BROGHAN.

The following Hymn to the Creator was composed, with appropriate music, by the present Lord Chancellor.

"There is a God," all nature cries:
A thousand tongues proclaim
His Arm almighty, Mind all-wise,
And bid each voice in chorus rise
To magnify His name.

Thy name great Nature's Sire Divine,
Assiduous, we adore;
Rejecting godheads at whose shrine
Benighted nations blood and wine
In vain libations pour.

Yon countless worlds in boundless space—
Myriads of miles each hour
Their mighty orbs as curious trace,
As the blue circle studs the face
Of that emerald's flower.

But Thou too mad'st that floweret gay
To glitter in the down;
The Hand that fired the damp of day,
The blazing comet launched away,
Painted the velvet lawn.

"As falls a sparrow to the ground,
Obdient to Thy will!"
By the same law those globes wheel round,
Each drawing each, yet all still found
In one eternal system bound
One order to fulfill.

INTERNAL EVIDENCE.

A man of subtle reasoning asked
A peasant, if he knew
Where was the internal evidence
That proved his Bible true.
The terms of disputative art
Had never reached his ear
He laid his hand upon his heart,
And only answered—"HERE."

HUMAN LIFE.

OR, THE FIRST AND LAST MINUTE.

Minutes pass.—The anxious husband paces slowly across his study. He is a father: a man child is born unto him. **Minutes pass**—the child has been blessed by a parent whom it cannot recognize, and pressed to that bosom, to which instinct alone guides for sustenance; the young wife too has faintly answered to a husband's questions, and felt his warm kiss on her forehead.

Hours pass.—The low moanings from the closely covered cradle, tell of the first wants of its infant occupant. The quiet tread of the nurse speaks of suffering around her; while her glad countenance says that the very suffering which she is trying to alleviate is a source of joy, and the nameless articles which, from time to time, she arranges on the hearth, tell of a new claimant for the courtesies and attention of those, who have progressed further on the pathway of existence.

Days pass.—Visitors are thronging the chamber, and the mother, pale and interesting after her sickness, is receiving their congratulations, and listening proudly to their praises of the little treasure, which lies asleep in its rocking-bed at her feet. The scene shifts, and the father is there with her alone; as the twilight deepens about them, while they are planning the future destiny of their child.

Weeks pass.—The eyes of the young mother are sparkling with health, and the rose blooms again on her cheek, and the cares of pleasure and home engage her attention; and the father is once more mingling with the world;—yet they find many opportunities each day to visit the young inheritor of life—to watch over his dreamless slumber—to trace each other's looks in his countenance, and to ponder upon the felicity, of which he is the bearer to them.

Months pass.—The cradle is deserted. But the chamber floor is strewn with playthings, and there is a little one loitering among them, whose half-lipped words, and hearty laugh and sunny countenance, tell you, that the entrance into life is over a pathway of flowers. The cradle is empty, but the last prayers of the parents are uttered over the small crib, which stands by their own bedside, and their latest attention is given to the peaceful breathings of its occupant.

Years pass.—Childhood has strengthened into boyhood, and gambled along into manhood. Old connexions are broken, parents are sleeping in their graves, new intimacies are formed, a new home is about him, new cares distract. He is abroad, struggling amid the business of life, or resting from it with those whom he has chosen from his own generation. Time is beginning to wrinkle his forehead, and thought has robbed his looks of their gaiety, and study has dimmed his eyes. Those who began life after he had grown up, are fast crowding him out of it, and there are many claimants upon his industry and love for protection and support.

Years pass.—His own children have become men, and are quitting him, as he also quitted the home of his fathers. His steps have lost their elasticity, his hand has become familiar with the cane, to which he is obliged to trust in his walks. He looks anxiously in each day's paper among the deaths, and then ponders over the name of an old friend, and tries to persuade himself that he is younger and stronger, and has a better hold upon life, than any of his contemporaries.

Months pass.—He gradually diminishes the circle of his activity. He dislikes to go abroad, where he finds so many new faces; and he grieves to meet his former companions, after a short absence, they seem to have grown so old and infirm. Quiet enjoyments are only relished, a sober game at whist, a religious treatise, and his early bed, form for him the sum total of his pleasures.

Weeks pass.—Infirmary keeps him in his chamber. His walks are limited to the small space between his easy chair

and his bed. His swollen limbs are wrapped in flannels. His sight is failing, his ears refuse their duty, and his cup is but half filled, since, otherwise, his shaking hand cannot carry it to his shrunk lips without spilling its contents. His powers are weakened, his faculties are blunted, his strength is lost.

Days pass.—The old man does not leave his bed, his memory is failing, he talks, but cannot be understood, he asks questions, but they relate to the transactions of a former generation, he speaks of occurrences, but the recollections of no one around him can go back to their scenes, he seems to commune with comrades, but when he names them, it is found that the waters of time and oblivion have long covered their tombs.

Hours pass.—The taper grows dimmer and dimmer, the machinery moves yet more and more slowly, the sands are fewer as they measure the allotted span. The motion of those about him is unheeded, or becomes a vexation. Each fresh inquiry after his health is a knell. The springs of life can no longer force on its wheels, the "silver chord" is fast untwisting, the pitcher is broken at the fountain, and time "is a burthen." His children are about him, but he heeds them not, his friends are near, but he does not recognise them. The circle is completed. The course is run, and utter weakness brings the damp, which ushers in the night of death.

Minutes pass.—His breathing grows softer and slower, his pulse betrays fainter and feebler. Those around him are listening, but cannot tell when they cease. The embers are burnt out, and the blaze flashes not before it expires. His "three score years and ten" are numbered. Human life "is finished."—*New England Galaxy.*

[From the Bradford Argus.]

STARS.

(Inscribed to HER who will understand.)

Glorious and mysterious creatures that they are! how idle the desire to penetrate the phenomenon of their existence! Yet who hath ever gazed upon them gliding in mournful sweetness through the blue vaults of heaven, like diamonds in the chambers of the "vasty deep," and suppressed a wish to raise the veil of their history and learn the character of the beings, with which fancy ever peoples the realms of fairy beauty. But alas, who may ever know more of them, than that

"There they shine, and there they have shone,
In one eternal hour of prime,
Each rolling burningly alone
Through boundless space and countless time."

It is natural for us to attach ourselves to the beautiful, in inanimate as well as animate nature, and I, though I disclaim the appellation of "star-gazer," have nevertheless more nearly worshipped the lights which form the "burning blazonry of God," than ought else upon which my eye hath ever rested. I very well remember one lovely evening of my dreaming days, (alas, what does youth ever but dream,) we were straying through our favorite isle, and watching the increasing brilliancy of the stars as they stole down one after another from their dim resting places, when it was proposed that each of us should select one as our favorite, to which we would ever affectionately cling as to creatures of life and intellect. It was a childish fancy, as of course it might be expected, for we were children then—but I remember we chose the brightest, and mine was the brightest of the chosen. It was like that which shines so conspicuously in the girdle of Cassiopea. But it was alone; like a master spirit of earth it seemed to breathe a separate atmosphere—its pathway lay along the purple fields of the west, and it rolled onward, onward a world of glorious mystery till suddenly a dark cloud overshadowed its surface, and when I again beheld it, its brilliancy, like the first fond hopes of the Poet, had melted down to dim and uncertain glimmerings. Yet to my heart,

That one lone star, that one lone star
Which lingers in the dark blue west,
Like some neglected isle afar
Upon the wild sea's heaving breast;
That one lone star, tho' faint its ray,
And tearful every glance it gives
Is dearer than the bright array,
Which in fame's glowing circle lives.

That one lone star—oh I have drank
Its twilight beauties, till my eye
From every earthly object shrank,
And heaven seemed bending from the sky,
And forms more beautiful than light,
When trembling on the dewy spray,
Came softly on the wings of night
To steal my soul's deep griefs away.

Thou one lone star—the spell is o'er:
The wing of fancy droopeth now;
And my worn spirit lives no more
To melting voice and angel brow;
Yet do I love thee, child of tears,
For like the love no change may chill,
The beam, unsifted by brightening years,
Are gentle and subduing still. J. H. K.

SPECIMEN OF CONJUGAL AFFECTION.

As I am peculiarly fond of proofs of conjugal attachment between animals, (in the human species they are so universal that I set no store by them) an instance of that kind which the captain related to me this morning gave me great pleasure. While lying in Black River harbor, Jamaica, two sharks were frequently seen playing about the ship; at length the female was killed, and the desolation of the male was excessive. What he did without her remains a secret, but what he did with her was clear enough; for scarce was the breath out of his Eurydice's body, when he stuck his teeth in her and began to eat her up with all possible expedition. Even the sailors felt

their sensibility excited by so peculiar a mark of posthumous attachment; and to enable him to perform this melancholy duty more easily, they offered to be his carvers, lowered their boat, and proceeded to chop his better half in pieces with their hatchets; while the widower opened his jaws as wide as possible, and gulped down pounds upon pounds of the dear departed as fast as they were thrown to him, with the greatest delight and all the avidity imaginable. I make no doubt that while he was eating, he was thoroughly persuaded that every morsel which went into his stomach would make its way to his heart directly! "She was perfectly consistent," he said to himself—"she was excellent through life, and really she's extremely good now she's dead!" and then,

Unable to conceal his pain,
He sighed and swallowed and sighed and swallowed,
And sighed and swallowed again.

I doubt whether the annals of Hymen can produce a similar instance of this post-obit affection. Certainly Clarendon's "Amor despus de la Murete" has nothing that is worthy to be compared to it; nor do I recollect in history any fact at all resembling it, except perhaps a circumstance which is recorded respecting Cambletes, King of Lydia, a monarch equally remarkable for his voracity and obnoxiousness; and who, being one night completely overpowered by sleep, and at the same time violently tormented by hunger, ate up his queen without being conscious of it, and was mightily astonished the next morning to wake with her hand in his mouth, the only bit that was left of her. But then, Cambletes was quite unconscious what he was doing; whereas the shark's mark of attention was quite intentional.

NECESSITY OF RELIGION.—AN EXTRACT.

We all need religion as a guide, a friend, a comforter. There are times when we are nothing without it. There are times when the spirits sink and a mingled feeling of weariness and dissatisfaction come over us; when the earth seems vanity, the world empty, every person hollow hearted, truth and virtue a dream. A dark, heavy cloud rolls over our horizon and shuts out all prospect of future good. Thick, impervious gloom gathers around the heart. It is then we sigh for some sunbeam to dissipate that cloud and to disperse that gathering gloom. Religion is that sunbeam, which coming down from the Father of lights, makes a glorious day in the soul, cheers the heart and leaves a track of light along the darkness through which we must pass.

We not only need religion to sustain us in the dark and gloomy periods of our lives, not only need it to impart to us strength to bear our trials and sorrows, but we need it to give confidence to virtue and vigor to benevolence. Take away religion, and man ceases to be man. He becomes but a selfish animal. He wraps himself up in himself, and seeks, regards only his own interest. All those emotions, all those sympathies which carry him away from himself die. He no longer listens to the claims of humanity. The wants of the afflicted widow and the starving orphan, do not move him. The beings around him are but the plant that blossoms in the morning, fades ere it is noon, and is withered and dry ere it is night. And why should he labor to do good to such frail, and perishing, and worthless things? It is only he who sees the human soul the image of God, only he who sees and feels the immense worth of the soul of a human being, that will labor for another's good. Philanthropy without religion is an unmeaning term. Take away the truth religion discloses and there would be in man nothing to love, nothing to benefit.—*Christ. Reg.*

NEW FALL GOODS.

ROBERT WILLIAMSON,
Tailor and Draper

WOULD inform his friends and customers that he has just received a new and extensive assortment of FALL GOODS, consisting of Broadcloths, Cassimeres, Vestings, Trimmings, &c.

—ALSO—
BROADCLOTHS—Black, Blue, Browns, Olives, Invisible-Green, Adelaide, Oxford and other mixtures.

—ALSO—
A good assortment of Drab and Olive Petershams, Lion-skins, Duffels, Kerseys, &c.

CAMELTS—A good assortment of imitation and Merino Camlets.

VESTINGS—A general assortment, select patterns. TRIMMINGS of the best quality kept constantly on hand.

Ready Made Clothing—A good assortment of ready made Clothing constantly on hand and warranted good and cheap.

All of the above articles will be sold CHEAP, or made up to order at short notice for CASH.
Gardiner, Sept. 25, 1834. 39

FOR SALE OR TO LET.

THAT well known establishment, called the "Ramsdell Place," situated at BOWMAN'S POINT in Gardiner, is now offered for sale. The premises consist of Twenty one acres of good LAND under a high state of cultivation, with a large HOUSE and out BUILDINGS. It is upon the banks of Kennebec River within 3-4ths of a mile of the centre of Gardiner Village; and is one of the most pleasant and eligible situations for a sea-faring man, merchant or mechanic in the vicinity. Those wishing to purchase are invited to examine for themselves. Terms liberal. Apply to Enoch MARSHALL near the premises or to the subscriber in Bangor.

SAMUEL RAMSDELL.
September 15, 1834. 6m. *38

NOTICE.

ALL persons indebted to the subscriber are hereby requested to settle either by CASH or NOTE with-out further delay.
Those who do not comply with the above request previous to the 1st of November next, will positively find their accounts with a lawyer.

L. L. MACOMBER.
Sept. 4, 1834.

THE CHRISTIAN FRIEND.

SHOULD the plan be approved by our friends generally, the publisher of the Christian Friend, a periodical entitled "THE CHRISTIAN FRIEND," devoted to the dissemination of the doctrines of the final purification, holiness, and happiness of the whole family of man.

The plan upon which he proposes to conduct The Christian Friend, is as follows: It will contain brief discussions and Essays maintaining the truths of the "glorious gospel of the blessed God." Explanations of passages of Scripture which are imposed by Unitarians to be inconsistent with faith in the "restitution of all things." Moral Essays and Tales calculated to strengthen the faith in the true gospel, promote morals and enlighten the understanding; Religious Intelligence; Poetry; Biographical Sketches, &c. &c. Acrimonious controversy will be scrupulously excluded, and nothing shall find a place in its columns calculated to give pain or just cause for offence to any individual of any sect or denomination. "The Christian Friend" will be conducted with particular reference to the tastes, inclinations and pursuits of females and youths, but we trust it will not be devoid of interest to masculine minds of every age and grade.

It will be published once a fortnight on a whole sheet of fine paper a trifle smaller than the sheet on which the Intelligencer is issued, and will be printed in the quarto form; that is, each paper will be folded once more than the Intelligencer and will therefore consist of eight pages. This mode of printing and publishing is adopted in order to save no page, as the postage on a whole sheet is no more than on a half; and a paper issued once a fortnight on a whole sheet will not of course, subject a subscriber to but half the postage annually which it would if issued weekly on a half sheet. Besides this, much more reading matter will be inserted in the course of the year, as the space occupied by the title, terms, &c. will be but half as great as though published weekly.

The price will be one dollar per annum, in all cases to be paid in advance. This must be an inviolable rule.

To induce a general circulation of the paper the publisher will himself pay the postage on packages containing not less than ten papers. That is, if any company or individual will forward to him, free of expense, ten dollars, or a larger sum, he will send to such company or individuals free of postage, as many papers as there may be dollars, for one year. And as a further inducement to circulating the "Friend" any individual who shall order and pay for twenty papers shall be entitled to a copy of Whittemore's "History of Universalism"—and some other Universalist Book or Books of equal value for every additional ten copies so ordered.

The publication of The Christian Friend will be commenced so soon as such an expression of our Christian friends opinions shall have been received, as will warrant us in the belief that the plan is favorably viewed.

It will be proper here to remark, that most of the matter that may appear in The Christian Friend will also be inserted in the Christian Intelligencer.
Gardiner, July 16th, 1834.

HYGEIAN MEDICINE.

THE undersigned has the sole General Agency for the United States of that valuable Medicine, known as

Hygeian Vegetable Medicine.

The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the blood, and producing a healthy action through the entire range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz., Quinzy, Dyspepsia, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various causes of Fever, Fever and Ague, Scrophulous Syphilis, Perturbation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

The Medicine is put up in packages of \$1 each, with a complete and concise treatise on the origin of disease, and very full directions for the use of the Medicine.

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as is possible. All orders addressed, L. H. FINCH, at the General Agency Office, No. 2, Marble Building, Chatham-Square, foot of Bowery, NEW YORK, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

34 6m.

PROSPECTUS OF THE GAZETTEER OF MAINE.

NOW in press, and will soon be published, "A Gazetteer of Maine," compiled from the best sources of information, from several volumes already published, and from original papers prepared expressly for the purpose. This work will contain a sketch of the early History of Maine, a description of the counties, towns, rivers, mountains, and all the useful matter generally comprised in works of the kind. The whole will pass under the inspection and review of able judges, and assurance is given that the work shall be full, complete and correct. We are aware that there has been imposition and deception in book subscriptions, and I wish to say that no subscriber will be required to take the book when published, unless he is entirely satisfied with its appearance. It is absolutely necessary that subscriptions sufficient should be obtained to cover the expense, which will be considerable.

JAMES BURTON, Jr.

Conditions.—This work will contain about five hundred octavo pages, printed on good paper and new type, and well bound, and will be delivered to subscribers at two dollars per copy, and the price will not be reduced.

Editors in this State who will insert this prospectus in their paper a few weeks, shall receive a copy of the work.

Any person who shall procure eight subscribers shall receive a copy gratis.
Bangor, April, 1834. 23

J. M. CROOKER,

WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Smith's Selections
Prayer on Divine Government
Ballou on the Parables
Ballou's Lectures
Ballou's Examination
Modern History of Universalism
Ballou's 2d Inquiry
Winchester's Dialogues
Life of Murray
Hutchinson's Apology
Ballou's Sermons
Hell Torments Overthrown
Familiar Conversations
Latest news from Three Worlds
Christian Universalist
Davens Discussion
Convention Sermons
Cobb's Sermons
Reply to Hawes
Appeal to the Public
1st Vol. Universalist
Ballou's Examination of Channing
Universalist Hymn Books
An assortment of Tracts.
Waterville, May 31, 1834. 23

FEATHERS

JUST received and for sale by
JULY 8, 1834. GREEN & WARREN.

THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday, from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.: next and previous thereto will be put upon interest from that day. On the first Wednesday of the succeeding quarter agreeably to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income, which has not been divided and paid will then be divided among those whose deposits are of one year's standing in proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

THE TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, let the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safe investment for the depositors than leading to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; they will then get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, President.
TRUSTEES,
Peter Grant, Esq., Hon. George Evans,
Edward Swan, Esq., Alfred G. J. Higgin, Esq.,
Arthur Berry, Esq., Mr. Henry B. Hoskins,
Capt. Enoch Jewett, Mr. Henry Foxman,
Mr. Richard Davis, Capt. Jacob Davis,
Rev. Dennis Ryan, Geo. W. Bacheller, Esq.

ASSET CLERK, Treasurer,
H. B. HOSKINS, Secretary.
Gardiner, July 8, 1834. 28

Paige's New Work.

B. B. MUSEY has just published "Selections from Emancipators," a volume which has been believed in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment, by LUCIUS T. PAIGE, Pastor of the First Universalist Society in Cambridge.
All orders for the above work address and to B. B. MUSEY, 29, Cornhill, Boston, will receive prompt attention. 3d

HITCHCOCK'S

Newly Invented Cathart.

FOR the cure and absolute relief of Catarrh, diarrhoea of the Head, weak eyes, nervous headache, falling sickness, fits, and Infants troubled with colic, partial shocks of Palsy, &c. &c.
Prepared and sold by F. G. COOK, AUGUSTA, Maine. For Sale by JAMES TOWMAN, Apothecary—Agent for GARDINER, Maine.

Price 25 cents and 17 cents.
September 25, 1834. 39

The People's Magazine.

THE first volume of the PEOPLE'S MAGAZINE, which was completed with the number of the March, was commenced as an experiment. The qualified appreciation it has every where received, and the large list of subscribers it has already obtained, induce the Publishers to continue their efforts to make the work what they intended from the first—a permanent family magazine,—one, too, which will be still more worthy of the high character it sustains. In pursuance of this determination, they will withhold no pains or expense. They have already secured such aid in the editorial department, as they deem necessary to the accomplishment of their purpose.

The great object of the People's Magazine, then, is to convey useful instruction, in plain and familiar, but chaste language, and in the cheapest possible form, to every cottage and fireside in the land. There are few families to be found, who cannot afford to spend one dollar a year, for a visitor, twice a month, which will give them valuable information and advice, on subjects connected with their usefulness and happiness—such, while it shall not fail to interest and amuse, shall have still higher and nobler purposes in view, the improvement of the mind, and the cultivation of the heart.

Natural History will continue to receive, as it deserves, a considerable share of our attention. This science embraces many more topics than at first view might be supposed. Whatever relates to the character, nature, or internal structure of men, animals and things, is properly a subject of natural history.

But we shall not confine ourselves wholly to the animal, vegetable and the mineral kingdoms of nature. We shall launch out, often, into history, art, manufacture, &c. The pages of history are full of instruction. Biography will also be deemed an appropriate subject. In short, nothing which is calculated to benefit the minds and hearts of our readers, will be intentionally excluded.

Engravings of a superior character will continue to be furnished; but while we labor, in this way, to render the work attractive, we intend much more. We believe that good engravings may be made to do something more than to amuse, or even illustrate. We believe they may be made to cultivate the mind, chasten the imagination, develop taste, and benefit the heart. Shall the teachers of vice find engravings an important aid in accomplishing their unworthy ends—in vitiating the taste and imagination—and shall the teachers of virtue neglect to turn them to a good account, in the promotion of human happiness?

Such of our patrons as have not already engaged the People's Magazine for the coming year, will recollect that the terms are, one dollar in advance, to be sent without charge to the publishers. Six copies sent to one address, for five dollars paid. To accommodate schools, or companies, ten copies will be sent to one address, postage free, for ten dollars, sent without expense to the publishers.

LILLY, WAIT & CO.

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of TWO WATER WHEELS with iron rims, cranks, &c. RAIL WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately.
H. B. HOSKINS, Agent.
Gardiner, June 20, 1834.